423 /43 cont./ noteworthy that of these 20 landowners, 12 lived in
471 kampong Romangpolong situated very close to Bontoramba, where the Kapala of Bontoramba has a large number of kinsmen.

471 The following figures indicate how the sawah land is
556 distributed over the various houses.
612 The inhabitants of 25 out of the total of 133 houses own more than 1 hectare of sawah land. Twenty-one of these are houses belonging to the Kapala group, and 4 belong to the Rest. The inhabitants of 8 of these 25 houses own more than 2 hectares, and of these, 7 belong to the Kapala group, 1 to the Rest. Only one man has more than 3 hectares; in fact, he owns 7.5 hectares of sawah land. He owes this to his own abilities.

The relationship of individuals to their land, as is apparent from these figures, may therefore be stated quite simply. The administrative kampong boundaries (2) do not appear to be

[622]

2. The kapala collects the taxes on all land located in his kampong territory. He takes care that all men who live there and are able to perform work carry out their services. He reports offences committed in his district, etc.

relevant to the location of land which belongs to kampong residents. Landownership is not restricted by kampong territory.

311 The distance from the living quarters to the fields is,
423 generally speaking, small. The land of the majority of people is located in their own kampong and in one of the kampongs adjoining it. Those who owned land in Tjambaja also had land in Bontoramba itself. This shows that people do not purchase or work /44/ land at a greater distance away until they already own some in their immediate vicinity. The exchange of land
437 between people having land in each other's kampong of residence,
425 with the intention that both will have a piece of land close by, instead of one far removed from their house, occurs regularly.

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217
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651

/251 cont./ The land-tax registers make a distinction between lands in Indonesian possession and lands that have been taken in pawn. In a calculation of the averages of the sawah areas, these two types of land must be added together. The land-tax registers are in excellent condition.

The Indonesian Notary

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675
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The so-called Inland Notary, kept in the adat community office, which before the war began to assume an increasingly important task, was still not up to prewar /252/ standards in mid-1949. In 1940, 318 transactions were registered in Borongloë, in 1946 and 1947, 36 and 56 respectively.

The purpose of this institution is to further legal certainty. Parties which enter into a transaction, can report this to the head concerned, and the latter is then obligated to enter this transaction in the register, and at the same time to give to both parties a summary of what was recorded by him.

In the columns are recorded in order: name and place of residence of the purchaser; name and place of residence of the seller; a description of the article; then its boundaries are indicated if it is land, and its characteristics if it concerns a buffalo; the sum that is paid or -- in case of an exchange -- the article with a similar description; and finally, the further agreements that are made subsequent to this transfer.

The adat community head makes an entry of the transaction if the local well-informed head of the kampong where the land is situated or from which the buffalo comes tells him that he has heard no objections against the transaction. The institution was popular because the native courts of law especially attached much value to the summaries produced by purchasers or pawnees at their sessions.

The personal care and interest for this institution on the part of the local heads varies greatly, and it is upon this that the number of transactions recorded appears to be directly

114 217 675 425

/252 cont./ dependent. Comparison of the figures accordingly indicates little concerning the actual number of transactions carried out in the respective territorial sections. A general impression can be derived from this register of what is transacted in a certain region. But no conclusions can be drawn with respect to the number of transactions.

Of the 31 transactions recorded in 1948, 6 concern the transfer of a sawah; 5 the transfer of a piece of dry land; 16 the sale of buffaloes, and 2 the transfer of a sewing machine.

The number of buffalo sales probably approaches the actual number most closely, since in the case of transportation -- which is necessary in the sale to one residing outside the seller's adat community -- a buffalo pass is necessary, and some heads exercise a certain pressure for registration in the registry /253/ of the Indonesian Notary when such a pass is issued. The land transactions do not approximate the actual number by an estimated tenth part.

Misdemeanor Registers

114 217 674

In the register of misdemeanors (Rappor Kedjahatan), which is also kept in the adat community office, the violations and misdemeanors that are reported there are entered, and at the same time those against whom the evidence is reported. In the first six months of 1948, 15 were reported there, that is: 9 buffalo thefts, 2 maltreatments, 1 threat with the badik, 2 minor thefts, and 1 assault on a woman. Eight of the 9 buffalo thefts remained unsolved. This register was not introduced until 1948; little can as yet be said about its effect.

[177]

Registers of Legal Matters

114 217 671

The registers of legal matters which are divided into civil and criminal, are kept in the adat community office of Borongloe when they concern "minor" matters that come up before the

Tanimbar OF 19
Ambon OH 4
Punan OC 10
Kubu OD 8
Toradja OG 11
Makassar OG 6
Kei OH 13
Aru OH 5

[361 cont.]

Tr 423 425 native right of possession over land.

"In recent times both points are beginning to change. For the Poso, the Government, in keeping with Indonesian custom, has granted the right to gather products on the boundaries of the newly formed districts and to demand recognition-payments from strangers, thus paving the way for a right of disposal. Since 1907, by encouraging the cultivation of sawahs, the Government has [362] also created a right of possession over wet fields" (1).

1. Ibid., p. 364.

M 423 425 A peculiarity of the land rights on southern Celebes is that while the right of disposal vested in the ornamentship (see p. 109) is dying out, the native right of possession is bound up with the payment of the kasoewijang, the obligatory delivery of products from the land cultivated to the chiefs of the ornamentship. The ornamentfields, the domains of the chiefs of the ornamentship, need not be cultivated by the population.

Tn Ar Ki 423 [624 796] On page 88 we spoke of the special position of the toean tanah, the head of a core family on the Kei Islands, with regard to land tenure. The same kind of functionary is found on the Aru Islands and the Tanimbar or Southeastern Islands. On Timor and the surrounding islands, too, there is a dignitary, a descendant of the first founder of a settlement, who sometimes plays a role in agrarian matters, elsewhere at religious ceremonies, and sometimes stands above the clan chief or native prince, at least in some matters.

Am 423 311 624 The village forester (kapala kéwang) of the Ambon Islands has already been mentioned on page 234; land can be cleared only after he and the village chief have been notified.

I 222 Pu Mb 222 After this short outline of native land rights, we shall continue with a description of what the Indonesians take from their land and begin with the

a. gathering of forest products. Only a few tribes in the archipelago live exclusively by collecting forest products. They

Makassar 006
Sadang 068

Makassarese-Buginese: Van Heekeren says that there has been a change in ruler rights. Formerly for example, if the ruler of Goa wanted a good horse of a commoner he would say to that man, "Yours is a fine horse", and the man would say, "It is not mine but yours". Now, the ruler still gets what he wants, for example the horse, but he pays for it, say f 50. Thus there seems to be a gradual change. M 565 178 425

Sadang: The following information is from a man named Heeren, a sociologist from Amsterdam, now a high school teacher in Makassar and working on his dissertation on a village northwest of Rantepao. His village, he says, is pretty well spread out like all of Sadang now. Formerly they lived on high hills but it was difficult to carry water to these positions and they had to leave their buffaloes below where they were easily stolen by the Buginese. They still have a feast and ceremony of driving off all Buginese evil. This is called mabugi. There are about eighty houses in this village including some large ones, and thus a big population. According to Heeren one sees mostly sawah at first, but then one begins to note behind hedges and so forth, houses including very ornate structures. These houses are a couple of hundred meters apart. Around them are evidently gardens. Rice barns are important because they show wealth. The village extends for about two miles by one mile. He chose this village because in Rantepao there is no puang, and thus there are fewer complications. There are tomakaka, commoners, and slaves. The most important feasts are the death feasts. They have a long street, not for cars, and up from it on a hill lie the houses. There are two plazas, rante, and here they celebrate such feasts. Here also are located scores of stone pillars, some three to four meters high. Buffaloes are tied to these pillars. Great debts are accumulated by sacrificing buffaloes. Each family tries to outdo the others in potlatch fashion, and after some sixty-three buffaloes for example, are killed, they will sell their rice fields and go into debt. There is a tremendous amount of waste. It seems that giving buffaloes to others requires return later and they try to outdo each other like the Kwakiutl. There is always a great fuss over property ownership. Heeren said that there are only three puang, and he thinks they came in about the fifteenth century (van Wouden thinks that they are native like the tomakaka, but that the idea came in from the Buginese). He said that he has many Sadang students in Makassar, and as in the homeland they are keen for education. S [115] 361 565 765 426 431 789 S [349]

Note that the Chinese may not buy land. All of them live in the stone (cement) houses beside the leveled market place. This is known as rumah sewa and is shown on the map. It is rented out by the radja. 563 425 342

The one Toradja is a woman married to a Chinaman.

Saleh pointed out that there are many cases of commoners using the title of daeng now. However, he has ignored them in this list of names because he knows that this is merely a pretension on their part. 162 565

C. Trade and Class

	Noble	Commoner	Slave	Javanese	Chinese	Total
Goldsmith	30	19	1	-	-	50
Peddler-small trader	9	32	3	-	3	47
Merchant	2	2	-	-	-	13
Leather-worker	4	39	1	4	-	48
Smith	5	3	-	-	-	8
Industry	1	2	-	-	-	3
Carpenter	1	4	-	-	-	5
Farmer	2	13	-	-	-	15
Roofer-thatcher	1	5	-	-	-	6
Coolie	-	-	-	-	-	2
Cycle-repair	2	-	-	-	-	2
Weaver	-	2	-	-	-	2
Coach-bike-shaw	1	1	-	-	-	2
Dyer	-	1	-	-	-	1
Kalker	-	1	-	-	-	1
Government	1	1	-	-	-	2
Servant	-	1	-	-	-	1
Bamboo dealer	1	-	-	-	-	1
Military	1	-	-	-	-	1
Clerk	-	2	-	-	-	2
Sailor	-	4	-	-	-	4
Sandman	1	3	-	-	-	4
Teacher	-	2	-	-	-	2
Barber	-	1	-	-	-	1
Teamster	-	1	-	-	-	1
Laundryman	-	1	-	-	-	1
Unknown	2	9	-	1	-	12
None	4	11	1	-	-	16